MATRIMONY MADE EASY;

OR, A

NEW FORM OF MARRIAGE,

Founded on

The PRINCIPLES and PRACTICE of the Holy PATRIARCHS, and the LAWS of GOD, and NATURE:

WITH A

PETITION, &c. for tolerating the ſame, and putting it upon an equal Footing with the Marriages of the *Quakers* and *Jews*; ſupported throughout by *Reaſon* and *Scripture*, and the Determination of two remarkable *Caſes of Conſcience*, the one reſpecting *Divorce*, the other *Polygamy*;

By a BISHOP *of the* Church of England.

Non pudet igitur Phyſicum, *id eſt, ſpeculatorem, venatoremque* Naturæ, *ab animis conſuetudine imbutis, petere teſtimonium veritatis?* M. T. Cicero de Natura Deorum.

"Is it not a ſhame then, for a *Natural Philoſopher*, that is, a "Perſon engaged in conſidering and purſuing the Track of "*Nature*, to expect a Teſtimony of the TRUTH, from Minds, "which ſtill retain the *Prejudices* of their Education?"

MARCUS TULLIUS *Cicero, of the Nature of the Gods.* Book i. § 30.

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MDCCLXIV. [Price 1s.]

MVSEVM
BRITAN
NICVM

A NEW FORM of MARRIAGE, &c.

To the Honourable Houſe of Commons,

The humble PETITION of a Country Clergyman, in Behalf of himſelf and others, &c.

Humbly ſheweth,

THAT whereas, by an Act of Parliament made in the Twenty-ſixth Year of his late Majeſty King *George* the Second, intituled, *An Act for the better preventing of Clandeſtine Marriages*, it is allowed that the Marriages of the *Quakers* and *Jews* are good, and valid; thereby ſuppoſing, that when Contracts of this ſort are good in themſelves, they want not the Aſſiſtance of any Laws to make them ſo: we your Petitioners having deviſed a Form, which, for its intrinſic *Legality* and *Agreeableneſs* to the *Primitive* Inſtitution, we believe be ſuperior to theirs, do therefore humbly crave Leave to ſubmit it to your

Conſideration, requeſting, that as we are natural born Subjects of this Realm, and no *Separatiſts*, nor any Way but with reſpect to its Forms of Marriage, *Diſſenters* from the Church of *England*, we, and as many others as are in Conſcience ſo diſpoſed, may be permitted to uſe the ſame; and that your Indulgence in this Behalf may be inſerted in ſome Clauſe of the Act now under Amendment, in Preference to that which has been hitherto granted to the two ſorts of People before-mentioned; ſince the Law conſiders the former of them only as *Sectaries*, and the other as *Strangers* and *Aliens* in this Kingdom.

We would humbly propoſe then, that when the Parties to be married ſhall be met together in the Manner as hereafter ſhall be appointed, that the Man ſhall read, or cauſe to be read, as an Introduction to the *Ceremony*, and an unqueſtionable *Warrant* for their Proceedings, the following Paſſages of the Old Teſtament, to wit;

GENESIS, i. 1, 27, 28.—ii. 20, 21, 22, 23, 24.—iv. 19, 23.—vi. 1, 2, 3.—ix. 1, 6, 7.—xvi. 1, 3.—xxv. 1.—xxx. 1, to the End of 10; and from 14 to the End of 17.—xxxvi. 1, 2.—xxxvii. 2.—xlviii. 15, 16.—JEREMIAH, vi. 16.

In the Beginning God created the Heaven and the Earth.—God created Man in his own Image;

Image; in the Image of God created he him, Male and Female created he them. And God ſaid unto them, be fruitful and multiply, and repleniſh the Earth.—But for Adam *there was not found a proper Aſſiſtant for him. And the* LORD *God cauſed a deep Sleep to fall upon* Adam, *and he ſlept; and he took one of his Ribs, and cloſed up the Fleſh inſtead thereof. And the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man. And* Adam *ſaid, This is now Bone of my Bones, and Fleſh of my Fleſh, ſhe ſhall be called Woman, becauſe ſhe was taken out of Man. Therefore ſhall a Man leave his Father and his Mother, and ſhall cleave unto his Wife, and they two ſhall be one Fleſh. —And* Lamech *took unto him two Wives, the Name of the one was* Adah, *and the Name of the other* Zillah. *And* Lamech *ſaid unto his Wives* Adah *and* Zillah, *Hear my Voice, ye Wives of* Lamech, *hearken unto my Speech: for I have ſlain a Man, to my wounding, and* * *a* young Man, *to my hurt.—And it came to paſs when Men began to multiply upon the Face of the Earth, and Daughters were born unto them, that the Sons of God ſaw the Daughters*

* Id quod neceſſario ferè conſequetur, ſi quis, venereo furore percitus, concubitum petat cum uxore *gravida*. Alterum enim è duobus evenire neceſſe eſt: aut ut homunculus pereat de patre proveniens, aut is, quem utero mater geſtaverat; utrumque, ut ait *patriarcha*, παιδοφονία ad *detrimentum patris*, et *crudele* homicidium. Raro accidit, cui media intercedit Superfœtatio.

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of Men, that they were fair, and they took them Wives, of all which they chose. And God said, My Spirit shall not always strive with Man, * *considering that he is* Flesh; *yet his Days shall be an hundred and twenty Years.—And God blessed* Noah *and his Sons, and said unto them, Be fruitful and multiply, and replenish the Earth. Whoso sheddeth Man's blood, by Man shall his Blood be shed: for in the Image of God made he Man. And you, be ye fruitful and multiply, bring forth abundantly in the Earth, and multiply therein. — Now* Sarai, Abram's *Wife, bare him no Children: and she had an Handmaid, an* Egyptian, *whose Name was* Hagar. *And* Sarai, Abram's *wife, took* Hagar *her Maid, the* Egyptian, *after* Abram *had dwelt ten Years in the Land of* Canaan, *and gave her to her Husband* Abram, *to be his Wife.—Then again Abraham took a Wife, and her Name was* Keturah.—*And when* Rachael *saw that she bare* Jacob *no Children,* Rachael *envied her Sister; and said unto* Jacob, *Give me Children, or else I die. And* Jacob's *Anger was kindled against* Rachael; *And he said, Am I in God's stead, who hath withheld from thee the Fruit of the Womb? And she said, Behold, my Maid* Bilhah, *go in unto her; and she shall bear upon*

* בשגם, *in that he is even Flesh,* &c. The old *French* Translation has, *Mon esprit ne debatra point atousjours avec l'homme, pour autant qu'il est aussi bien chair*—that is, As being Flesh like other Creatures.

my

my Knees, that I may alſo have Children by her. And ſhe gave him Bilhah *her Handmaid to wife: and* Jacob *went in unto her. And* Bilhah *conceived, and bare* Jacob *a Son. And* Rachael *ſaid, God hath judged me, and hath alſo heard my Voice, and hath given me a Son: therefore called ſhe his Name* Dan. *And* Bilhah, Rachael's *Maid, conceived again, and bare* Jacob *a ſecond Son. And* Rachael *ſaid, With great Wreſtlings have I wreſtled with my Siſter, and I have prevailed: and ſhe called his Name* Naphtali.—*When* Leah *ſaw that ſhe had left bearing, ſhe took* Zilpah *her Maid, and gave her* Jacob *to Wife. And* Zilpah, Leah's *Maid, bare* Jacob *a ſecond Son.—And* Reuben *went in the Days of Wheat-harveſt, and found Mandrakes in the Field, and brought them unto his Mother* Leah. *Then* Rachael *ſaid to* Leah, *Give me, I pray thee, of thy Son's Mandrakes. And ſhe ſaid unto her, Is it a ſmall Matter that thou haſt taken my Huſband? and wouldeſt thou take away my Sons Mandrakes alſo? And* Rachael *ſaid, Therefore he ſhall lie with thee To-night for thy Son's Mandrakes. And* Jacob *came out of the Field in the Evening, and* Leah *went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my Son's Mandrakes. And he lay with her that Night. And God hearkened unto* Leah, *and ſhe conceived, and bare* Jacob *the*

fifth

fifth Son.—Now theſe are the Generations of Eſau, *who is* Edom. Eſau *took his Wives of the Daughters of* Canaan; Adah *the Daughter of* Elon *the* Hittite, *and* Aholibamah *the Daughter of* Anah *the Daughter of* Zibeon *the* Hivite.—*Theſe are the Generations of* Jacob: Joſeph *being ſeventeen Years old, was feeding the Flock with his Brethren, and the Lad was with the Sons of* Bilhah, *and with the Son's of* Zilpah, *his Fathers Wives: and he bleſſed* Joſeph *and ſaid, The God which fed me all my Life long unto this Day, the Angel which redeemed me from all Evil, bleſs the Lads.*—Beloved, ye hear by this Scripture, how much the Lord approved of the Patriarch *Jacob* in all *his* Ways. Doubt ye not, therefore, but give Ear to the Words of the Prophet. And be not like the Gainſayers, diſobedient to the ſame. For, *Thus ſaith the Lord, Stand ye in the Ways and ſee, and aſk for the old Paths, where is the good Way, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk therein.*

From the GOSPELS.

And they brought young Children to Chriſt, that he ſhould touch them, and his Diſciples rebuked *thoſe that brought them: but when* Jeſus *ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not: for of ſuch*

ſuch is the Kingdom of Heaven: Mark x. 13, 14. *And the third Day there was a Marriage in* Cana *of* Galilee, *and the Mother of Jeſus was there, and both Jeſus was called and his Diſciples to the Marriage. And when they had no Wine, the Mother of Jeſus ſaith, They have no Wine.—And when the Ruler of the Feaſt had taſted the Water, that was made Wine, he called the Bridegroom and ſaid unto him, Every Man at the beginning doth ſet forth good Wine, and when Men have well drunk then that which is worſe, but thou haſt kept the good Wine until now.* John ii. 1, &c.

From the EPISTLES.

In the latter Times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits and Doctrines of Devils, forbidding to marry, and commanding to abſtain from Meats, which God hath created to be received with Thankſgiving of them that believe and know the Truth. For every Creature of God is good, and nothing to be refuſed if it be received with Thankſgiving. 1 Tim. iv. &c. *Happy is he that condemneth not himſelf in the Thing that he alloweth,* Rom. xiv. 22. *As free, and not uſing your Liberty as a Cloak of Maliciouſneſs, but as the Servants of God,* 1 Peter ii. 16.

Declaration of both Parties.

1. FOraſmuch as the firſt Command of the ALMIGHTY given to Mankind at the Creation, was, *increaſe, and multiply,*

and repleniſh the Earth, which Command hath never been by him revoked; we therefore being deſirous to comply with the ſame, do conceive, in the firſt Place, that we have no Occaſion to apply to any of the Sons of Men for *Leave** or *Licence* to do our Duty; ſince allowing them a Right to controul us in a Caſe where God *commands*, is an Act of Impiety, and giving them a Power ſuperior to that of God.

2. And whereas it appears by the Hiſtory of the Marriage of *Adam* and *Eve*, that the *Mediation* of an *earthly* PRIEST is not eſſential to the *Validity* of a Marriage-Contract, or the *Privacy* of the Tranſaction any Hindrance to the ſame, ſince in that Caſe the Children of the ſaid *Adam* and *Eve* would have been *Baſtards, and not Sons:* we therefore declare, that no *Prieſt* of any Profeſſion has a Right *de jure divino*, to intermeddle in the Affairs of a Marriage-Contract, or the Office of Marriage; nor is the Preſence of any other Perſon neceſſary, beſide the *contracting Parties*, except only for the Purpoſe of *atteſting* the ſame.

3. Becauſe in the preſent Courſe of the World, altered from what it was in a State

* The *Biſhops* and *Clergy* of the firſt Chriſtians had no farther Concern in the Marriage of the Laity, than juſt to give their Advice, probably to ſecure them from marrying *Heathens*.

Tertullian. *de Monog. & ad Uxorem.*

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of *Innocence*, it very rarely happens, that any *one* WOMAN can anſwer all the *Purpoſes* for which *Matrimony* was ordained; and becauſe it is likewiſe recorded in *holy Writ*, (*Gen.* vi. 2.) that *the Sons of God*, or the moſt *religious* of human Race, were not, from the moſt early Ages, confined to one Woman, but "*took themſelves Wives, of all which they choſe*;" which Practice was afterwards continued by *Abraham*, and the *Patriarchs*; by their Deſcendants the whole *Jewiſh* People; by the *Iſhmaelites*, *Turks*, and *Arabians*, and other People of the *Eaſt*, where *Traditions* are preſerved and explained, by *invariable* Cuſtoms ſubſiſting to this Day: We therefore believe a *Plurality* of WIVES, ſuch as is permitted in thoſe many Nations, to be agreeable to the *Law of Nature*, agreeable to the holy Scriptures of the *Old Teſtament*, and the *Senſe* and *Practice* of far the greater Part of human Race.

4. And whereas our SAVIOUR himſelf, being a *Native* of the *Eaſt*, and well acquainted with the *Antiquity*, *Univerſality*, and ſettled *Eſtabliſhment* of that CUSTOM, hath no where *abrogated*, or even *objected* to the ſame; which indeed would have been inconſiſtent with the *End* and Deſign of his *Incarnation*; for if in the Character of the *Saviour of the World*, he had laid ſuch a Reſtraint upon the *Marriages then ſubſiſt-*

ing, it would have put ſuch a ſudden ſtop to *Propagation*, as would viſibly have defeated that Purpoſe, and made his Errand *incredible*, by leaving him from the Time of his Appearance (comparatively ſpeaking) very few to ſave.

Whereas, on the contrary, it appears, that this was an *Evil*, which he was ſollicitous to prevent, by ordering *little Children to come unto him*, as being thoſe, who were to make the Subjects of *his Kingdom of Heaven*; which implies, that he permitted them to be *born as uſual*, (for, if they were not to be born, they could not come.) We therefore, for theſe Reaſons, believe, and by this *Writing* declare our Belief, that the *Priviledge* of a PLURALITY of *Wives* (as ſubſiſting in the Time of our Saviour) was never revoked or aboliſhed *by him*, or intended to be revoked or aboliſhed by his GOSPEL: For to ſuppoſe any Thing deducible from Chriſt's *Religion*, which ſhall defeat the main End of his *Miſſion*, would diſcredit both, by ſetting them at Variance with each other. As the preſen Opinion then has ſo bad a Tendency, we think it, for the Honour of the Chriſtian Religion, as well as more agreeable to Truth, to deny that ſuch an Opinion has its *Foundation* in the *Goſpel*; and to ſuppoſe it rather to have ariſen from the miſguided *Zeal*, or perilous *Condition* of the firſt *Chriſtians*, which by Reaſon of *Perſecution*,

ſecution, was not very favourable to *Matrimony*; or from their *ignorant* Interpretation of ſome *obſcure* Paſſages in St. PAUL's *Epiſtles*, with which St. PETER upbraids them. Of which Circumſtances, the cunning Part of the Prieſthood, in after Ages, took the Advantage, and letting the LAWYERS and MAGISTRATES into a Part of their Gains, eſtabliſhed a DELUSION, which gave them the *joint Command* of one of the ſtrongeſt *Paſſions* in *Human Nature*, and thereby a *Dominion over the natural Freedom of Mankind*; which *Impoſition*, we think it is the Duty of every good Proteſtant to expoſe and reſiſt; and of every wiſe Government to endeavour to remove.

This being repeated by both Parties, the Man with his Right Hand, taking the Woman by her Right Hand, ſhall ſay,

Agreably then to this Declaration, I — take you —, to my wedded Wife, after the Example of the Holy PATRIARCHS, and according to the Laws of GOD and NATURE, though not according to the Laws of this LAND: however this our *Contract* ſhall have all the Advantage of an ENGLISH Marriage, with Reſpect to *mutual Kindneſs*, *Aſſiſtance*, *Fidelity*, and *Communication* of *Fortune*, and *Subſtance*; out of which, as far as it is in our Diſpoſal, we will, by mutual Conſent, *reciprocally*, *faithfully*,

fully, and *conſcientiouſly*, make Proviſion for our Children, as we foreſee Occaſion.

And to prevent any ill Conſequences to *them* or *ourſelves*, from any *Acts* of *Inconſtancy*, or carnal Commerce with *Strangers*, we do moſt religiouſly promiſe, that in Caſe of ſuch Accidents, (which God prevent) we will each to each moſt punctually diſcloſe, and confeſs the ſame, before we proceed again to any *conjugal* Embraces, or any bodily Contact, which may communicate Infection or Diſeaſe, which is now the natural Conſequence of Fornication, or the promiſcuous Uſe of different Men and Women.

And for our better Security herein, againſt the Frailties of human Nature, we ſtipulate that any Attempt to conceal a Delinquency of this Sort, ſhall be ſubject to the Penalties agreed upon, in † *Articles*, which we have previouſly made, and executed for that Purpoſe.

And for the Performance of this our Contract, to the *beſt of my Power*, I give you my ſerious and ſolemn Engagement, by *plighting my Troth.*

Then looſing their Hands, the Woman with her right Hand ſhall take the Man by his, and repeat the ſame.

† Theſe may be in the Form of a Bond, the *Penalty* a large Sum of Money, and Separation *ipſo Facto.*

I—,

I — take you —, for my wedded Huſband, *&c.* (as before.)

Signed this—Day of &c.
by us the contracting Parties,

Witneſs, A. B.
E. F. C. D.

N. B. In Times of Haſte the Leſſons from Scripture, &c. may be omitted, or ſhortened; and the Execution of the Contract itſelf, which is the eſſential Part of *Matrimony*, ſhall be eſteemed ſufficient. Of this there ſhould be Duplicates, to be kept by each Party, or their Friends, as a Certificate of the Tranſaction. [If the FORM ſhould be *tolerated by human* LAWS, the *Duplicates* may carry ſuch a *Stamp* as the LEGISLATURE ſhall think fit, and a Penalty be appointed for the Neglect of it, but the want of *Stamps* ſhall not affect the Validity of the Marriage. In the *Charter partie*, which contains the Woman's Aſſent, her Name muſt be ſigned the firſt. The mutual ſurrendering, or voluntary Deſtruction of theſe *Charters* or *Indentures*, in the Preſence of the Officers of the Pariſh, where the Couple reſide, ſhall be ſuch a Separation or Divorce, as ſhall clear each Party from being incumbered or reſtrained by the other; except there be Children by the Marriage, in which Caſe the Pariſh Officers ſhall compel the Parties to give a joint Security, that they will provide for them according to their Abilities.]

Now the Reaſons moving your Petitioners to ſollicit the Concurrence of this *Honourable* Houſe, to give a *Sanction* to ſuch a *Form* as this, in the *Bill* now *depending*, are ſuch as they humbly conceive, are, or ought to be, in a *Free State*, a ſufficient Foundation for paſſing any Regulation into a Law, namely, the *Conſiſtency* of the Matter with *the Laws of God*, and its *Tendency* to the *Good of Men*.

For,

For, with Regard to the former, the Conſiſtency of the Matter, with the *Laws* of GOD, they are not only convinced in their own Minds; but find their Opinion likewiſe ſupported, in all the moſt eſſential Points, by the Authority of the ableſt Divines, particularly of that learned Caſuiſt, the great Biſhop *Burnet*, whoſe Writings, in this Behalf, are therefore annexed to this Petition, that they may be ſubject to your Peruſal. And therefore your Petitioners are the more bold, for the Satisfaction of this *Honourable* Houſe, to demand of any *Divine* or *Divines*, of the preſent Age, who ſhall happen to oppoſe the ſame.

Whether ſuch a FORM of *Marriage*, as has been already delineated, be not a *conſcientious* or *religious* Marriage; that is, agreeable to the Word of God, and binding both Parties *in Foro Conſcientiæ*, as much as the Contracts of the *Quakers* and *Jews*, or indeed any Marriage Contract whatſoever?

To which Propoſition, if they anſwer in the *Affirmative*, it will be evident that there can be no *Objection* raiſed on the Part of *Religion*; and, if they anſwer in the *Negative*, one of your Petitioners is ready, as an *eccleſiaſtical* Perſon, to confront his Opponents upon the Matter in Queſtion, at the BAR of this *Honourable* Houſe, and to produce the moſt undeniable Teſtimonies for the ſame.

But

But beſide the Diſſent of the *venal Part* of the *Clergy*, as your Petitioners are alſo apprehenſive, from what has already happened, that this Form of Marriage, though ſo conſiſtent with the *Laws* of GOD, may meet with Oppoſition from ſome Gentlemen profeſſing Knowledge in the *Laws* of *England*; they therefore, for the more ſpeedy Removal of Doubt and Difficulty in Caſe of ſuch Oppoſition, and to ſave this Honourable Houſe the Trouble of hearing long and fruitleſs Harangues upon that Occaſion, would further requeſt that they may be permitted to put the Succeſs of their Petition upon the Iſſue of theſe ſhort Queſtions, and to demand of ſuch Opponents, learned in the Law; Whether, in a Matter *previouſly* ſettled, and allowed by the *Laws* of GOD and NATURE, any *Human* Power can legally claim a Right to prohibit or diſannul the ſame? and whether, as ſuch Caſes as theſe (to thoſe who think them ſo) are Caſes of *Conſcience*, to which our Act of *Toleration* profeſſes a great Indulgence, there ſhould not as much Regard be ſhewn to the tender Conſciences of the *Members* of the *Church* of *England*, as to the tender Conſcience of a *Quaker* or *Jew**?

Your

* If the Reader has a mind to ſee theſe *Arguments* more *at large*, he may peruſe the AUTHOR's Letters to a *great Man* in the Church concerning the Lawfulneſs and Utility of the *Antediluvian* and *Patriarchal* Marriages, which are ſoon to be publiſhed, and proceed upon this *Principle*, that what was once *morally* right, can in no Times or Circumſtances be *morally* wrong; ſince Right and Wrong are *eternal* in their Na-

Your Petitioners having advanced thus far upon the *Legality* of the Matter contained in their Petition; would now humbly beg Leave to ſet forth its *Utility*, and how far it may contribute to *the Good of Men.*

To this End they deſire to remind this *Honourable Houſe*, that the late bloody and extenſive Wars, ſo long ſubſiſting in all Parts and Quarters of the Globe, have made ſuch Havock among the *Males*, that ſuppoſing the Births * of *Males* and *Females* to be in Number exactly equal, there muſt now be, by the Deſtruction of (ſuppoſing it) eight hundred thouſand Men, a Surplus of eight hundred thouſand *Females* uſeleſs, in reſpect to Propagation for want of *Males*. Which makes it a Period almoſt as remarkable as that recorded in holy Scripture. *Seven Women ſhall take hold of* one *Man, ſaying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name, to*

tures, and, like *Jeſus Chriſt*, the ſame Yeſterday, To day, and for ever.

* *Marriages*, one with another, do each of them produce about four Births in *England*, and other Parts of *Europe*: But in *Turky*, *Egypt*, *Arabia*, and the *Eaſt*, ſuppoſing each Male at an Average to have three Wives a-piece, the Births in each Family are likely to be $4 \times 3 = 12$. In *England*, Mr. *King* concludes, that there are 10 Males born in *London* to 13 Females, in other *Cities* and *Market* Towns 8 to 9. But of the Births he ſays about 1 in 104 Marry, which conſidering how many unmarried Men are conſtantly employed in *Wars*, *Navigation*, and diſtant *Traffick*, muſt make vaſt *Surplus* on the Side of the unmarried Women. If then in the Days of *Lamech* when the World was ſo thinly inhabited, there was no *Objection* to *Polygamy*, on Account of a *Scarcity* of Women, what muſt become of that Objection now, when there is ſuch a Redundancy of the Female Sex.

take

take away our * *Reproach.* To which Circumſtances of Diſtreſs, if ours be ſimilar, your *Petitioners* humbly conceive, in ſpite of the Power of *modern Prieſtcraft*, that ſo good a Teacher as GOD's *Prophet* ſhould be permitted to point out to us a ſimilar Remedy.

As Citizens of the *Univerſe*, we cannot wiſh to ſee it made a *Deſart*, by the *Extinction* of Human Race; as Members of a *particular* Community, and Subjects of *England*, we ſhould deſire to have our National Name extended to more than one *New-England*, and our ample Poſſeſſions abroad repleniſhed with our own People, rather than with Foreigners, which however cannot be effected but by the Increaſe of Propagation either there, or at home.

And becauſe our *Colonies* to be ſettled in the wild and uncultivated Parts of *America* will be almoſt in a State of *Nature*, where every *Family* and *Plantation* muſt form a little *Republic* by itſelf, the Security of which muſt ariſe from its Poteney and Strength,

* *Iſaiah* iv. 1. It appears by this Paſſage of holy Writ, that it was then a *Reproach* to a Woman to be without Children; with us, it is as often a *Reproach* to Women to have a Child, and ſuch a *Reproach* as frequently drives the *diſtracted* Mother to cut the Throat of her *tender* Infant. GOOD GOD! How are thy ſacred Laws inverted under the *Hypocritical* Maſk of Religion, by the Villainy, and *baſe Policy* of Men? The Reſolution lately taken by the *Laity* in SCOTLAND to regulate theſe Matters by an eaſy Fine is worthy the Imitation of the *Laity* in ENGLAND. Indeed by what paſſes in *France* and other Countries, the Re-eſtabliſhment of Rational Religion ſeems to be a Taſk, which Providence has aſſigned to the Laity, the honeſt Part of the Prieſthood not being permitted to have an Hand in it for Fear of Perſecution from ——.

which muſt depend, in the next Place, upon the Number, Increaſe, and connected Intereſt of the ſeveral Members with the Head, to which in antient Times it was found by Experience that nothing contributed ſo much as the Plurality of Wives, who beſide producing a greater Number, produced with that Number a common Intereſt among the Members, and connected them more cloſely with the Head, who defended by his Wives and Children, and ſecured by Duty and Affection, muſt be in a much ſafer Situation than the ſolitary Chief, whoſe Mercenarics were ſuperior both to him, and his Offspring, and whoſe principal Women being unmarried, were liable to be ſeduced to another's Intereſt, by deſiring another's Bed.

Therefore, and becauſe theſe great Conveniences to ſettling Families, at preſent of ſuch high Importance to the State, are totally obſtructed by an Act of Parliament of the 1ſt of *James* I. an Act deviſed by a Prince of no great Character, and perhaps to very bad Purpoſes; your Petitioners in this Behalf do further humbly conceive, that it would well become the Wiſdom of Parliament, if ſo much of the ſaid *Act* as relates to* *Marriage* were amended, regulated, or repealed.

For beſide the Advantage which would be

* If Chapter xi. of this Act (of the 1. of *James* I.) were *amended*, and the *penal* SANCTION, which is contrary to the *Law* of GOD, *repealed*, as Chapter xii. againſt *Witchcraft* (juſt as *wiſe* a Law by the ſame *wiſe* Prince) was repealed by the 9. of *George* II. c. 5. and in the Room of it every *kept Miſtreſs*

be derived to our *Settlers* abroad, by allowing them a Plurality of Wives under certain Regulations, your Petitioners are humbly of Opinion that herein a moſt ſignal Service would likewiſe be done to our Mother-Country here at home, by taking off, as faſt as they can be cured of their Illneſſes, Numbers of unſettled Women, who now infeſt the Streets as common *Proſtitutes*, whoſe Removal in the End muſt totally put a Stop to *public promiſcuous Fornication*, and all its dreadful Conſequences, ſuch as the Ignominy and Misfortunes of innocent *deſerted Children*, and the Propagation of that *Diſtemper*, which in this and other Countries is daily the Ruin of half the Human Race.

Further, as it is well known that *Facility* and *Quickneſs* of Marriage are greatly inſtrumental to the *Prevention* of FORNICATION; and whereas by the late *Act* of *Parliament*, great Difficulties were laid in the Way not only of the *Laity*, eſpecially *ſea-faring Men*

Miſtreſs made by LAW a *Wife*, which certainly would be better in all Reſpects than to permit them to continue *Harlots*; it might be a Means of bringing in an immenſe Revenue to the State. We only hint theſe Things, leaving it to the Wiſdom of *Parliament* to adjuſt Particulars. But ſuppoſe (for there can be no Harm in an innocent Suppoſition) that his GRACE my LORD DUKE were to pay for every *new* WIFE (now no more a *Miſtreſs*) 100 l. every Earl, Marquis, and Viſcount, 70 l. a Baron 50 l. a Baronet 25 l. all who rank between the Baronets to the Knights Batchelors, incluſive, 10 l. Gentlemen 8 l. capital Traders *ad valorem*, in Proportion as they pay for *Stock* to the Land-Tax, common Tradeſmen 5 l. common Soldiers, Sailors, and Labourers, 1 s. This would probably exceed the Produce of the *Cyder-Act*, or the *Tax* upon *Plate*, and be paid without half the Grumbling.

whoſe

and *Travellers*, with reſpect to acquiring *Qualifications*, or *Licence* for Matrimony by *Long Reſidence*; in all which Caſes likewiſe, the laborious and honeſt Part of the eſtabliſhed *Clergy* had their Share of the Inconvenience, being compelled, at the Hazard of their Lives and Liberties, to perform a Ceremony which does not belong to them *ex officio Eccleſiaſtico:* Since neither our *Saviour* or his *Apoſtles*, during the Courſe of their Miniſtry, ever took upon them any *Authority* or *Juriſdiction* in the Affair of a *Marriage-Contract*, or ever left any Commiſſion to their *Succeſſors* to intermeddle with the ſame: therefore your Petitioners humbly hope it will alſo be provided, that, from and after ſuch a Time, no *Licence* for Marriage ſhall be ſollicited from *any Eccleſiaſtical* Perſon or Perſons whatſoever, whether *Archbiſhop*, *Biſhop*, *Surrogate*, *Court*, or *Fraternity*; nor any *Licence* whatſoever be to any Couple neceſſary, ſaving only in the Caſe of *Minority*; where the *Parents*, or in Defect of Parents, the *Guardians* or *Friends* of the Parties ſhall properly teſtify their Conſent in Writing.

But that in all other Caſes, it ſhall be ſufficient for the Laity to make their Marriage *politically* lawful, if after ſignifying their *Name*, and *Quality*, and *Place of Abode*, to any one of his MAJESTY'S *Juſtices* of the Peace, who ſhall be next at Hand, they ſhall repeat and ſign the Form herein preſcribed, before any Pariſh-Prieſt, either at his pri-

vate

vate Houſe, or in the Pariſh-Church or Chapel, or, in his Abſence, before the *Curate*, or *Lecturer* belonging to the ſame, at any Hour of the Day or Night, which ſhall be moſt convenient.

For becauſe the CLERGY of the *Church* of *England**, by long *Cuſtom* in this Realm, though not *de jure divino*, have been uſed as *Public Notaries* in the Caſe of *Matrimony*, your Petitioners humbly requeſt, that they may ſtill retain ſo much of their antient Privilege, as to be preſent at the Marriage-Contract, in order to atteſt the ſame, and enter it in two Regiſters, *&c.* to be kept at the Pariſh-Expence; the one in a Cloſet or Coffer in the *Pariſh-Church* or *Veſtry*, the other at the *Dwelling* of the ſaid *Clergy*; who, for the better Security of the *Regiſters*, ſhall always have the Keeping of the ſame, provided hereafter, that they ſhall not on that Account be expoſed to *Danger*, or *Ignominy*, or treated as Perſons guilty of wilful *Forgery*, for any accidental Damage or neceſſary Alteration, which for the Correction of Miſtakes may be made therein.

And your Petitioners ſhall ever pray, &c.

* We have lately been publickly informed, that, "in "*Scotland* Marriage is held to be a *civil Contract*, and neither "*Parſon* or *Magiſtrate* is requiſite to compleat it: *Conſent* "before two Witneſſes conſtitute a legal valid Marriage; the "Parties are entitled to all the Rights of Huſband and Wife, "and the Iſſue is, to every purpoſe, *legitimate*; nor does the "*clandeſtine* Marriage yield in any Reſpect to the *regular* "Marriage of the *Kirk*. Mr. *Erſkin*, the greateſt Profeſſor "of Law in the Univerſity of *Edingburgh*, ſays, *Marriage* is "fully perfected by *Conſent*, which, without Conſummation, "founds all the conjugal Rights and Duties."—See more of this in the PRINCIPLES *of the Laws of* Scotland, B. i. Tit. 6. Sect. 3.

An Hiſtorical Account of the Authenticity of the following Papers.

From Mr. MACKY's MEMOIRS.

BIſhop BURNET, in the *Hiſtory of his own Times*, Folio, *Page* 261, mentions *a Deſign which was ſet on Foot to divorce King* CHARLES *from Queen* CATHARINE. On this Occaſion, ſays he "*Other Stories were given* "*out of the Queen's Perſon, which were* "*falſe; for I ſaw a Letter under the King's* "*own Hand, that the Marriage was conſum-* "*mated. Others talked of* POLYGAMY: "*Lord* Lauderdale *and Sir* Robert Murray "*aſked my Opinion of theſe Things: I ſaid,* "*I knew ſpeculative People could ſay a great* "*deal in the Way* of Argument *for* POLY- "GAMY *and* DIVORCE; *yet thoſe Things* "*were ſo* * decried, *that they were rejected* "*by all Chriſtian Societies.*"

However, Dr. *Burnet* freely declared his Sentiments on theſe two Points. He had taken the Pains to write two *Arguments* in *Defence* of both. Firſt of *Divorce*, in Caſe of *Barrenneſs*; and of *Polygamy* in general without any ſuch Motive. Theſe Papers he put into the Hands of Lord *Lauderdale* and others, with an Intent to farther the Deſign

* Theſe Artifices, and the Cauſe of them, have been already noted in the Petition, p. 12.

of

of divorcing his Majeſty, and thereby of providing, by a *Re-marriage*, Heirs to the Crown, and excluding the Duke of *York*. Why theſe very curious Anecdotes are denied a Place in our Prelate's remarkable Hiſtory, I cannot aſſign the Cauſe; but this I know, that he himſelf had inſerted them; the late Mr. Archdeacon *Eachard* aſſuring me, that he had read them in his Lordſhip's *Manuſcript*; and as I have obtained exact Copies of them, I think myſelf obliged, both in Juſtice to the Biſhop's Memory, as well as the Republick of Letters, to preſerve them for the Information and Benefit, not only of the preſent, but of all ſucceeding Times.

This noble PRECEDENT of *juſt* and *free Thinking*, ſhews the INTEGRITY of the *Writer*, as the *Arguments* themſelves do the *honeſt* ORTHODOXY of the *Divine*, in fairly oppoſing the whole Torrent of * *Antiquity*, the *Decrees* of the *Church*, and the unanimous Opinion of *Civilians*, *Canoniſts*, *Caſuiſts*, and *Divines*, in all Ages.

Theſe Papers were entitled, Dr. GILBERT BURNET'S *Reſolution of two important Caſes of Conſcience.*

QUESTION the FIRST, *viz.*

Is a Woman's Barrenneſs *a juſt Ground for a* DIVORCE, *or for* POLYGAMY?

* That is *Church Antiquity*, or the long-eſtabliſhed Errors of *Popiſh* Prieſtcraft.

QUESTION the SECOND.

Is POLYGAMY *in any Caſe lawful under the* Goſpel.

The Reader is deſired to take Notice, that the following Copies of theſe two *Reſolutions* are atteſted by the learned Dr. *Paterſon*, *Archbiſhop* of GLASGOW, and the Originals are now in the Cuſtody of the Honourable *Archibald Campbell*, Eſq. where they may be ſeen, if any *Occaſion* ſhould make it requiſite to produce them:

The Archbiſhop of *Glaſgow*'s Atteſtation is in this Form, under his Hand, and epiſcopal Seal manual, *viz.*

At *Edenborough*, this Fifth Day of *January*, One Thouſand Seven Hundred and Three Years. That the above-written Reſolution of theſe two Caſes, (*viz.* Is a Woman's Barrenneſs a juſt Ground for Divorce, or Polygamy? And is Polygamy, in any Caſe, lawful under the Goſpel?) contained in this and the two foregoing Pages, is a true Copy of what I ſaw, read, and copied from the original Manuſcript, written with Dr. GILBERT BURNET'S own Hand, and which I copied over at * *Ham*, in the Year 1680; the Original being then in the Poſſeſſion of the Duke of *Lauderdale*, by whoſe Allowance and Conſent, I took a Copy of it, I do hereby ſolemnly atteſt, as

* *Ham* is a ſmall, but very pleaſant Village, in the County of *Surry*, where the Duke of *Lauderdale* had a fine Seat.

witneſs

witneſs my Hand and Seal, Day, Year, and Place above-written.

J. GLASGOW. *(L. S.)*

CASE the FIRST *reſolved.*

QUÆRITUR PRIMO. Is a Woman's *Barrenneſs* a juſt Ground for *Divorce*, or for *Polygamy*? *Reſolved.*—For Anſwer muſt be better ſtated, and Barrenneſs declared to be *paſſive Impotency*, or *Inability*; for if a Woman can only *receive* a Man, That makes her fit only for *Venery*, which is a ſecondary End of Marriage, that follows the Fall and Corruption of Mankind; whereas the primary Intendment of Marriage, which was antecedent to Man's Sin, is *Propagation*; whoever therefore is incapable of that, muſt be *incapable of Marriage*; for as Nothing that tickles the Taſte, but is of ſuch a Nature that it cannot be concealed in the Stomach, can be eſteemed Meat; ſo neither hath he a vital Appetite, who only feels a Reliſh in his Mouth, when his Stomach can raiſe no Fermentation in what he ſwallows down; ſo alſo, if either a Man's **Seed* be incapable of *Fermentation*, or a Woman's *Matrix* be unable to *ferment*, either of theſe will ſtate a Per-

* Quanquam in univerſum haud ſubſtet *Phyſiologia* Epiſcopi, aut Opiniones ejus ævi, de *Cauſa* et *Modo* conceptionis, quam potius tribuo *Adhæſioni* homunculi (de ſemine Maris) Ovo fœminino, ejuſdemque Irrigationi, &c. Argumentum tamen doctiſſimi Scriptoris ex *Incapacitate* AGENTIUM tantundem valet.

ſon *impotent*. If therefore it is apparent, that a Woman, either through the *Situation* and *Diſpoſition* of her *Parts*, or ſome other *Quality* inherent in her *Matrix*, cannot *conceive*, this being *atteſted by Phyſicians*, ſhe is to be declared *barren*. Only from *this Caſe* ſuch Women are to be excepted, as are married after the Age of *Forty*, or *Forty-five Years*, in whom the natural *Fæcundity* may be ſuppoſed to be dried up; and in that Caſe, a Man doth himſelf *the Injury*, by ſuch a *voluntary* Choice, and there is no Reaſon he ſhould be inabled to *undo* it. A great Difference is alſo to be made betwixt a *natural Barrenneſs*, and that which is merely *caſual*. A Woman being then found *naturally barren*, nothing of *Divorce*, or *Polygamy*, is to be conſidered, but ſhe is to be declared *incapable of Marriage*, as in the Caſe of *Frigidity* on the Man's Part: and ſo the *Marriage is to be annulled*. This is a ſhorter and a more expedite Way than any other except *Deſertion*, provided it be without *Colluſion* or *Compulſion*; but the former may *be eaſily juſtified*, both before God and Man.

CASE the Second *reſolved*.

Is Polygamy in any Caſe *lawful* under the Gospel?

For Answer. It is to be *conſidered*, that *Marriage* is a *Contract* founded upon the *Laws of Nature*, its End being the *Propagation of Mankind*; and the *Formality* of doing it

it by *Churchmen*, is only a ſupervenient Benediction, or pompous ſolemnizing of it; and therefore the *Nature of Marriage*, and not any *Form* uſed in the Celebration of it, is to be *conſidered*. It is true the Caſe is harder, when any is married by ſuch a *Form*, as binds him to ONE *Woman*, than where he is bound only by the *Tie of Marriage*, conceived in *general Terms*.

The *Caſe* of MANKIND, ſince *the Fall*, varies very much from what it was in *Innocence*, for then the *Soundneſs* of their *Bodies*, and *Purity* of their *Minds*, did keep out of the Way all the Hazards of *Barrenneſs*, *Sickneſs*, *Uncleanneſs*, or *Croſsneſs of Humours*, made the former Law not ſo proper for Mankind; yet ſtill a *ſingle* Marriage was the perfecter, as being nearer the *Original*.

Before *the Flood* we find *Lamech* a POLYGAMIST; ſuch were *Abraham* and *Jacob* after it; not that this was not indulged by *Moſes*; for all that he did relating to theſe Affairs, was only to allow a DIVORCE, which was a *Proviſo* for the Hardneſs of the Hearts of the *Iſraelites*. Every Man was bound to maintain whom he had once married; leſt therefore ſuch as deſigned another Wife, and could not maintain a *former*, might uſe *indirect* Ways to be rid of them, this *fair one* of *Divorce*, was allowed of by God; and their *Polygamy* was practiſed, without either *Allowance* or *Controul*, as the *natural Privilege* of Mankind;

neither

neither is it any where marked among the *Blemiſhes* of the PATRIARCHS; *David*'s Wives, and Store of them he had, are termed by the Prophet, *God's Gift to him:* Yea POLYGAMY was made, in *ſome Caſes*, a Duty by MOSES's *Law*; when any *died without Iſſue*, his *Brother*, or neareſt *Kinſman*, was to *marry his Wife*, for raiſing up Seed to him; and all were obliged to obey this, under the Hazard of the *Infamy*, if they *refuſed* it; neither is there any *Exceptions* made for *ſuch as were married*; from whence I may *faithfully* conclude, that what God made *neceſſary* in ſome Caſes to any Degree, can in *no Caſe be ſinful in itſelf*, ſince God is *holy in all his Ways*.

But it is now to be examined, if it is *forbidden* by the GOSPEL. It is certain that our Lord deſigned to raiſe Mankind to the higheſt Degrees of Purity and Chaſtity; and therefore our Lord and St. *Paul* do prefer a *ſingle Life* to a married *State*, * as that which qualifies us for the Kingdom of Heaven, and was loaded with the feweſt Incumbrances; and by this Rule, a *ſingle* Marriage being next to none at all, was certainly more ſuitable to the GOSPEL, [he means the Times of the GOSPEL] But a ſimple and expreſs *Diſcharge* of POLYGAMY is no where to be found.

* This was meant only with Reſpect to *particular* Perſons, in *particular* Circumſtances, ſuch as an *Apoſtle*; which is the Reaſon why St. *Paul* applies it *chiefly to himſelf*. 1 *Cor.* vii.

It

It is true our *Lord* diſcharges *Divorces*, except in the Caſe of *Adultery*, adding, that whoſoever *puts away his Wife* upon any other Account commits *Adultery*: ſo St. *Luke* and St. *Matthew* in one Place have it; or *commits Adultery againſt her*: So St. *Mark* has it; or *cauſes her to commit Adultery*: So St. *Matthew* in another Place.

If it be Adultery then to take another Woman after an *unjuſt Divorce*, it will follow that the *Wife* has *that Right* over the *Huſband's Body*, that he muſt *touch no other*. This is indeed *plauſible*, and *it is all that can be brought from the* NEW TESTAMENT, which ſeems convincing; *yet it will not be found of Weight*.

For it is to be conſidered, that if our *Lord* had been to *antiquate* POLYGAMY, it being ſo deeply rooted in the Men of that Age, confirmed by ſuch famous and unqueſtioned Precedents, and rivetted by ſo long a Practice, he muſt have done it *plainly* and *authoritatively*, and not in ſuch an involved Manner, as to be *ſought* out of his Words, by the *Search* of LOGICK.

Neither are theſe *dark Words* made more clear by any of the *Apoſtles* in their *Writings*. WORDS are to be carried no farther, than the *Deſign* upon which they were written will lead them to; ſo that our *Lord*, being in that Place to ſtrike out DIVORCES ſo *explicitly*, we muſt not, by *a Conſequence*, condemn POLYGAMY; ſince it ſeems *not to have*

fallen

fallen within the Scope of what our Lord does there diſapprove.

Beſide the Term *Adultery* may be taken in general, for ſuch a *Breach of Wedlock* as is equivolent to *Adultery*; and ſuch is an *unjuſt Divorce*. This may be the Importance of the Phraſe uſed by St. *Mark*, viz. *he committeth Adultery againſt her*; or all may be better explained by the Phraſe St. *Matthew* uſes about it, in one Place; *He cauſes her to commit Adultery*, ſince he *that expoſeth* or *tempteth* to Sin, ſhares *in the Guilt*, with the Perſon that ſuccumbs: and from this it appears, that POLYGAMY *is not declared* ADULTERY, neither in the Place cited, nor any other that I know of.

But it is true that Polygamy falls ſhort of the Intendment of MARRIAGE, in *Innocency*, to which State, we, that are *under the Goſpel*, muſt return, *as near as it is poſſible*. It is to be confeſſed that POLYGAMY was much condemned by the **Antients*: tho'

* By *Antients* the *Biſhop* means in this Place, ſome of the People called the *Fathers of the Church*, Men of very *different* Capacities, and ſome, as now a-days, of very *indifferent*, whoſe Whims and Fancies, being canoniſed, make that *Difference* which now ſubſiſts between *antient* and *modern* Chriſtianity; that is, between the ſeveral *national Churches* and *true Religion*, which to the Reproach of all *States* and *Governments*, nay to the Reproach of *Mankind*, is no where by *Law* eſtabliſhed throughout the World. For ſince the Fathers, as Dr. *Swift*, in his *Tale of a Tub* obſerves, *Lord Peter*, *Martin*, and *Jack*, and *Peg*, and *Elizabeth*, have all had a Hand in it. There is no Being permitted to ſee the *naked* Goſpel, without ſome dirty Dreſs or other hung about it. But not to looſe Sight of the *Fathers*, upon the ſubject of *Matrimony*, we find them frequently making a Merit

tho' I think that I have met with Something about it, that is little noticed; but of that, I can adventure to ſay nothing at this Diſtance from my *Books* and *Papers*.

But all that being granted, it is to be conſidered that the *Antients* were *unjuſt* and *ſevere* againſt *Marriage* (itſelf), and did exceſſively favour the *celibate*, or *ſingle* (Life); ſo that in ſome Places, they, who married a *ſecond* Time, were put to do *Penance* for it; and indeed both *Jew* and *Gentile* had run into ſuch *Exceſs* by their free Commixtures, that it is no Wonder if the *holy Men of thoſe Ages*, being provoked to a *juſt* Zeal againſt ſuch *unjuſt* Practices, muſt have been carried through immoderate Swaying of the Counterpoiſe, into ſome *Extreams on the other Hand*.

Therefore, to conclude this *ſhort Anſwer*, wherein many Things are *hinted*, which might have been *enlarged* into a Volume, I ſee Nothing ſo ſtrong *againſt* POLYGAMY, as to balance the *great* and *viſible imminent Hazards*, that *hang over ſo many Thouſands*, if it be not ALLOWED.

Merit of having no Children; that is, of neglecting one of the chief Duties or Purpoſes, for which we had our Being. One of theſe, *Origen*, in his frantick Humours, is ſaid to have ſerved himſelf the *ſame Trick*, as the *Methodiſt* Preacher who was lately tried at the *Aſſizes*, ſerved *the two Boys*; for which too, he, the ſaid *Origen*, ſhould have been *indicted* and *puniſhed* as a Sort of *Felo de ſe*, either by tying up the *Inteſtinum rectum*, or the two *Ureters*, that if he would not make a proper uſe of one Part of his Body, he ſhould be debarred the uſe of the other.

Extract from the Public Ledger *of* Thurſday, February 16, 1764.

To the PRINTER.

SIR,

I Obſerved in the *Gazetteer* of *Saturday* laſt, a Paragraph importing, "That as they wanted an Increaſe "of People in *Scotland*, moſt of the principal cities had "come to a Reſoultion to aboliſh that barbarous Pe- "nance of the *Repenting Stool* and to ſubſtitute a *Fine* "in the Place thereof, which it is hoped will in a great "Meaſure put a Stop to that horrid Crime of *murdering* "*Children*, too frequent in that Country."

Sir, I am heartily on the Side of theſe honeſt Reformers, and not in the leaſt aſhamed to confeſs it: as I am a Man in years, and can have no Paſſion to intereſt me in Queſtions of this nature, but that of common *Humanity*, and a Zeal for the Credit of the *Chriſtian Religion*, which I think has been highly diſhonoured by ſuch *roguiſh Prieſts* and *ignorant Magiſtrates*, as pretend to draw Authorities from thence for Injunctions, which in ſome Conditions and Circumſtances, muſt almoſt unavoidably produce that unnatural bloodſhed which they complain of in *Scotland*, I mean the double death of both the Child and Mother, and that attended with ſuch unſpeakable Diſtreſs, ſuch deep and tragic Miſery. I ſhould purſue this Subject farther, but that I think it is effectually done to my Hand by another Perſon, in the Lines which I here incloſe. They make a caſuiſtical Scene in a *manuſcript Tragedy*, which was found in the Papers of a young *Scotch* Surgeon, who formerly lodged at my Houſe; the greater Part had been torn to light Pipes with, and from what remained of the Title, I could juſt make out the *Tragedy of Lady Ann Bothwell*, or ſome ſuch Name. The Speakers in the preſent Scene are a *Scotch Parſon*, a *Scotch Lord*, and a *Biſhop*; but whether an *Engliſh* Biſhop, or a *Scotch*, I cannot tell, as the Piece ſeems to have been written about the Time that *Preſbytery* was eſtabliſhed in that Country by King *William* III.

Your's, &c. EUSEBIUS.

Meſſ. JOHN.

THE *Kirk* of *Scotland* is a pow'rful Kirk,
It heeds not any KING's Commiſſioner:
And if this Woman prove with * Bairn again,
By my Sol, Mon, we'll bring you to the *Stool.*

Scotch LORD.

If little Children are to come to Chriſt,
They muſt be born, before that they can come:
And Chriſt's Religion would defeat itſelf,
If it ſhould hinder Children to be born,
And yet demand them to be brought to him.
Of ſuch as theſe his Kingdom muſt conſiſt;
It muſt be form'd then from the Sons of Men:
For without *Subjects* he is not a KING.
And why ſhould he be made a little King?
Robb'd of his Homagers, or ſee his Sons
Held in *non-entity* which might be born
In numbers infinite, if half the wombs
Which ye ſhut up, were open'd unto man?

Meſſ. JOHN.

He ſhonna have more ſubjects than are ours:
We have a ſhare in his dominion.

Scotch LORD.

And yet ye tell us much of his *free grace*
Which thus ye deal in niggard quantity,
And that to few, whereas it would diffuſe
Itſelf like *Ocean* o'er the univerſe
To myriads, and to myriads never born.
'Tis a fine miſſion ye have granted Chriſt
To ſend him down from Heav'n to ſave mankind;
Then uſe his own authority to ſtop
The progreſs of his work: unnumber'd Souls
Which might experience Grace by your Decrees
Are now with-held from their Redeemer's Sight,
Never to know the Day. The deſart Earth,
Which man was to *repleniſh* and *ſubdue*,
Still wants Inhabitants to till the ground:
And in the *gen'ral Harveſt* of the WORLD,
When the *great Huſhandman* collects th' increaſe,
The *Reapers* muſt ſtand ſtill, or houſe a Crop
So far from *plenteous*, that it muſt be loſt
In the great Store-houſe of *unbounded* Heav'n.

Meſſ. JOHN.

That's *his* concern—our preſent Care is *here*,
We have our † *Laith* to fill as well as he,
And fill it beſt by not admitting more
Than we can well beſtow to our behoof;
Theſe therefore are *elect*, the *weighty* Grain.—

* Child. † Barn.

Scotch

Scotch LORD.

'Tis his concern to act a steady Part,
Not contradict, or counterwork himself;
"*Increase* and *multiply*" was once the Word,
Who can reverse this universal Law?
The whole *Creation* still obey his Voice;
And yet he bid the human Race desist!—
But here's another Figure: *let me see,*
If Priest's of all Religions be the same. [*aside.*

Enter a BISHOP.

Scotch LORD.

My Lord you've caught us in an high Debate,
I say 'tis a reflection upon *Christ*;
At once to make him *Saviour* of the world,
And yet deny him half that world to *save*,
By hindering propagation; which device
Keeps this poor *Globe* so thin inhabited,
That it can never send such *Colonies*
As he expects to fill the courts of Heaven.

BISHOP.

My Lord, I grant your argument is just,
When 'tis objected against *Popery*.
I think 'tis opposite to GOD and CHRIST;
To GOD, whose first command was *multiply*,
To CHRIST, whose Errand was to save a world;
That PRINCES in some Countries should erect
Those PRISONS *Convents* call'd, and *Nunneries*;
Mansions of gloomy *Silence* and *Despair*,
Where they imprison human *Privities*.
And in those Parent-cells, in endless night,
The *embryo multitude of babes unborn*,
Unpeopling thus their Kingdoms, and the World.

Scotch LORD.

And where's the difference, my LORD, explain,
Between those JAYLS, and these your *Iron* LAWS?
Which here at home produce the same Effect,
And bind us down by *Death* or dire *Disgrace*,
To disobey the high Commands of God.
'Tis true there's *Variation* in the *Mode*,
Yet saving still *Dominion* to the *Priest*,
And to that *Den* of *Thieves*, which he ordains
(Near a great Building by the River's side)
To make their profits by usurping *Right*
O'er man's *free Will*, and those *just* appetites,
Which GOD appoints, and NATURE sanctifies,
And nothing can eradicate from Man.
'Tis then in vain your kindred to disown?
These *Rags* of Pow'r will ever make it known;
They are the *Relics* of old *Papal* Rome,
Which *Knaves* pick up, and consecrate at Home.

The E N D.

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NICVM